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La rédaction de cette publication est confiée au Professeur Alf Sommerfelt, Docteur ès lettres, Adresse postale: *Minabri pr. Oslo*.

La rédaction de la série "A Linguistic Survey of the Gaelic Dialects of Scotland" (NTS Suppl. Vol. I, II et IV) sera assurée, à partir de cette année, par le Professeur Mayne Macdonald (Adresse postale: *Middisen 51 A, Ljan pr. Oslo*).

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VOCABULARIES AND SPECIMENS OF SOME S. E. DARDIC DIALECTS

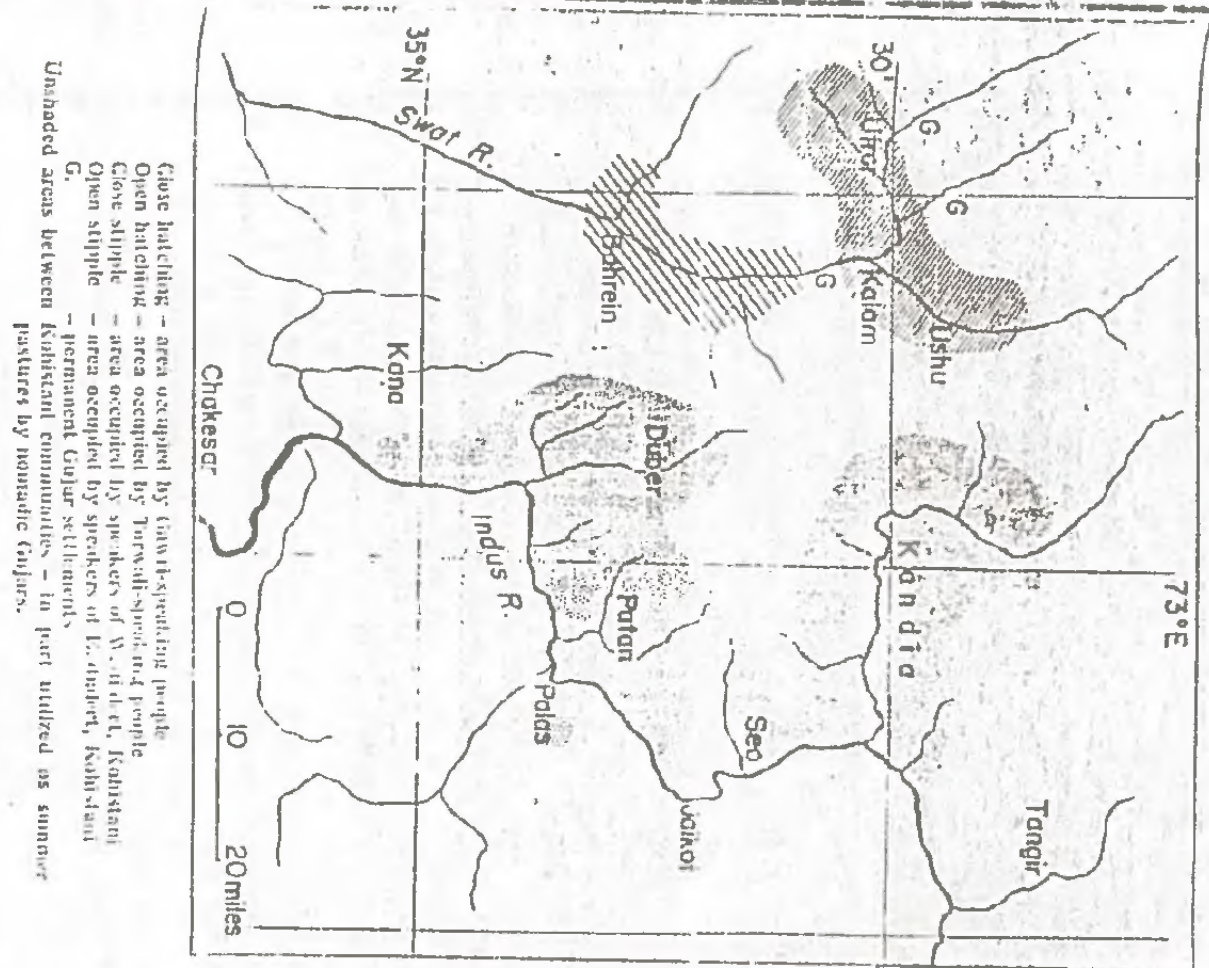
F. BARTH AND G. MORGENTHAU
BY

The following linguistic material was collected incidentally to other ethnographic information, on a survey trip through Indus and Swat Kohistan, Swat State, July-August 1954. All of what was formerly tribal territory in northern part of the Indus is now administered by Swat State, which thereby extends up to the borders of Dir Kohistan, Chitral, and Gilgit Agency. The survey of this area was made possible only by the kind cooperation of H. R. H. the Wali of Swat, who supported the venture in every way.

The vocabularies and brief texts were noted down on the spot, in the presence of several speakers of the language. Some sections of the vocabularies were later completed, for the sake of the comparative lists, with speakers of Torwali and Gawri visiting Pathan areas of Swat State, where I was engaged in social anthropological field work. All material was collected through the medium of Pushto, the lingua franca of the area, in which I had a moderate speaking ability.

The following notes on language boundaries and traditions of contact and migration are based on material collected during my visit to these areas. I travelled from Bisham, the last Pushto-speaking village on the Indus (where the stream the Kana valley joins the Indus), northward to the Duder valley (W. dialect Kohistan) across to Patan (E. dialect Kohistan), over the mountains into the Kandia valley (W. dialect Kohistan). From Kandia I crossed the high Maitan pass which leads over the divide

VOCABULARIES AND SPECIMENS OF SOME S. E. DARDIC DIALECTS



between the Indus and Swat drainage, and to the communities Usha, Kalam, and Utor (Gawri). Finally, I followed the Swat river down to Bahrain (formerly Baranial-Torwali). The three vocabulary lists are from Duber, Kalam, and Bahrain respectively. A brief text from Neo, a sister community to Patan, is given, as well as the kinship terms of the Patan dialect.

The distribution of these Kohistani languages is considerably more restricted than indicated on the Linguistic Survey of India map (Vol. VIII, II). This is not, according to informants, the result of recent encroachment from the South; except for the S. border of Torwali, the borders between the language areas appear to have been entirely stable during the last few generations. Bilingualism is however spreading: all male Torwali and Gawri-speakers are great Pashto speakers, and, except for some old men, nearly all males of Indus Kohistan speak Pashto.

Indus Kohistan: I was unable to confirm the name Maiyā (L.S.I.) as applied to either the language or the people in the Indus-Kohistan area; they insisted they were simply Kohistanis, and that their own name for their language was Kohistōi. A dialect distinction exists, as indicated on the map, between the Duber-Kandia area on the one hand and the Patan area on the other. Furthermore, about half the population of Palas and Jalkot on the east bank of the Indus were asserted to speak the Patan dialect of Kohistani, while the remainder of the population were said to speak the language of Chilas, and were called Kuk Manuq. Further S. along the E. bank of the Indus the ethnic mixture is considerable—the area is in part inhabited by Kohi Kohistanis, in part by Gujars and Pashto-speaking Mians. The Duber-Kandia group have no traditions of foreign origin. The Patan group traces descent from Arabs, and supposedly came to the areas as refugees from Hindustan in the distant past (14–16 generations ago in different genealogical tables).

Gawri: The L.S.I. version of the name, Garwi, was corrected in Kalam to Gawri. Baskari appeared unknown, and was tentatively suggested as meaning "man from Kashkar", i. e. a

Chitrali. Close affinity both linguistic and genetic, was emphasized with the inhabitants of Dir Kohistan. In Usha there lives a large community of Khowar-speaking refugees from Chitral. Sections of the Gawri population trace their origin from Dir Kohistan, others from Chitral. Kal, the ancestor of the Kalam section, emerged from a cave close to the village of Kalam.

Torwali: The Torwal-occupied part of the Swat valley is separated from the Gawri by the two Gujar communities Lajkot and Peshmal, which pay a grazing tax to the Torwalis. Torwali extends south to and including Bahrain (Baranial), which lies on the N. border of the area where two crops can be raised per year. The Torwalis confirm a tradition also found in Indus Kohistan, that they are an offshoot of the group now resident in the Patan area, and they say they arrived in the Swat valley at the time of Arund Darweza Baba, in an attempt to escape conversion to Islam. (This differs from, but is reminiscent of, the traditions given by Biddulph, 1880, pp. 10, 70, where the Torwalis are derived from Buner and later sent an offshoot, the Chilis, into Indus Kohistan.)

F. B.

NOTES ON F. BARTH'S VOCABULARIES AND TEXTS

F. Barth, when going to Swat in 1954 for ethno-sociological field-work among the Pathans, promised me, if possible, to bring back some information about Duberi, subsidiarily also about other Kohistani dialects. Sir Aurel Stein in 1926 took down some specimens of Duberi,¹ but they were never published, and inquiries I have made from the Indian Institute Library, Oxford, which is in possession of Stein's diaries, etc., as well as from archives in India, have drawn blank.

It is therefore valuable to get some material from Duberi, a dialect of the language which I shall, on the authority of the L.S.I., continue to call by the more distinctive name of Maiyā

¹ Cf. On Alexander's Tracks to the Indus, pp. 109, 169.

	Gawri	Torwali	Duberl	Palan
wife's father				<i>shewür</i>
wife's mother				<i>ichāsh</i>
wife's brother				<i>ṣhawāḥ</i>
wife's sister				<i>serēi</i>
sister's husband	<i>jénal</i>	<i>junnāzh</i>	<i>zhawanzho*</i>	(no term)
daughter's husband				
brother's daughter				
husband, sister's				
daughter's husband				
father's brother's wife	<i>pidē</i>	<i>layē</i>	<i>pichēi</i>	<i>lukajā</i>
mother's brother's	<i>maḥca</i>	<i>maḥmi</i>	<i>māḥi</i>	<i>maḥi</i>
wife				
brother's wife	<i>jūn</i>	<i>bhegyey</i>	<i>kakṛ</i>	<i>zhāzei</i>
father's brother's				
son's wife				
son's wife, brother's	<i>bhōy</i>	<i>bhāy</i>	<i>bāo</i>	<i>bāo</i>
son's wife				

NOTES ON THE VOCABULARIES

4. With D.² cf. Gowero *tehang*.
7. T. *mēzh* unrecorded.
11. With D. cf. Waig. *sāpka* 'cat, one year old? With T. cf. Morig. *bās* 'fern'.
13. 14. Ad G.: Bashk. *at* 'to go' for *at*.
16. With D. cf. M. *stū*.
21. With D. cf. Phal. *karā* 'wolf'?
22. With G. D. cf. Bashk. *kēt*; Gowero *kow*, etc. grow.
26. Cf. Bashk. *sūy*; Phal. *śruu*, etc.
27. T. unrecorded.
28. With D. cf. Shina *kur*, *chima*, etc., and Burushaski.
29. For D. *sūy* prob. read *ṣūy* *yān*.

* if husband is senior to ego

† (Gawri): Torwali; Duberl; 1 or 2 or 3. Mayāḥi.

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30. 31. T. corr. with ph.
32. D. possibly for the expected form *ṣṣ?
34. With D. cf. M. *gal*, Chitlis *gyā*.
36. With D. cf. Bashk. *uṛ*, etc. — With G., T. cf. Bashk. *gungṛ* 'stump, stump, v. Nep. Diet. s. v. *gṛ* 'leg'.
39. With D. cf. M. *bhāḥa*.
40. With D. cf. 57 *kūp* 'stream (> valley > settlement?)'.
41. D., T. 'big village'.
42. D. unrecorded.
46. With D. cf. M. *agṛ*.
47. T. *ṣṣ*, but Morig. *ṣṣ*.
49. D. **tal*. Cf. Nep. s. v. *tal*, *lalo*.
51. G. *āgh-e-gūd*, lit. 'rain came'.
53. With D. cf. Chil. *oḥ*, etc.
54. With D. cf. Shina *pal. lūn*, Gowero *hegū*, etc.
55. With D. cf. M. *ṣṣ*, Gowero *uṛ*.
58. With D. cf. M. *st*.
61. G. *khan* + *pata* 'behind? T. *luḥ* 'small + *khān* 'hill'.
63. With G. cf. Bashk. (Biddulph) *ṭok*, pl. *ichen*. — T. *bāḥ* 'stone, 64 *bunṛol*, *bāḥol* are diminutives.
65. G. *dasān* unrecorded.
67. With D. cf. Chil. *ṣṣ*.
69. G. *ḍṛal*, possibly: 'one night'.
70. G. 'the sun was kindled' (cf. Morig. Voc. s. v. *ḡṛ*). — With T. cf. Biddulph *budishkār*. — D. 'mid-day'.
74. T. from Lak. Panj. *śukarmat*, etc.
80. D. 'barel', cf. Gowero *nāḥ*.
81. D. = M., etc.
85. With G. cf. Bashk. (Morig.) *ṣṣ*.
91. G. *danis* unrecorded.
94. With G. cf. Torw. Gowero *ṣṣ*.
102. D. *hūl*. Cf. Kainthā *hūli* 'bush', and other derivatives of *hṛdaya*.
103. With D. cf. M. *maḥ*.
105. With D. cf. Torw. *pūn* 'heel < *pūṇḍā*.

	Pashko (Swat valley)	Gawri	Torwali	Dubeti	Father's-brother	Gawri	Torwali	Dubeti	Patan
lip	yāx	dāl	dāl	?	father's sister	plāi	pižhl	pičhl	pičhā
tooth	jiba	dən	dān	dān	mother	pōp	piēp	pū	pū
tongue	maax	jib	ā (jib)	zib	mother's brother	ye	yēi	māhlī	iyā
ear	zān	māki	mō	mā	mother's sister	māl	mānā	mānā	mānā
chin	gān	dānis	(h)ārish	dāi	brother	māsh	māsh (pāpā)	māshēi	māsh
beard	brēl	dēr	dye	dāi	sister	jā	hā	zhā	zhā
mustache	yārd	pōng	pong	phung	father's brother's son	ishpā	shyū	byān	byān
throat		sheng	marī (mār)	marī	father's brother's daughter	piāpō (jā)	hā	peghānpōch	peghānpōch
95 neck			chenjū		mother's brother's son	ishpā	shyū	pičhlā	pičhlā
hand	lās	tēr	kāt	hā	daughter				
finger	gūle	āngir	angī	āngur	father's sister's son	pepāpū (jā)	hā	pān	pān
nail	nuk	nag	nāk	nāk	father's sister's daughter	pepēmbrē (ishpā)	shyū	pāndhī	pāndhī
arm			marāf		mother's brother's son	niāfampō (jā)	hā	mālū	mānāpōch
100 shoulder	mā	pā	pā	pā	son	(jā)	shyū	māmēdhī	māmēdhī
back		ilāq	dag	dā	mother's brother's daughter	niāfēbīrē (ishpā)	shyū	māmēdhī	māmēdhī
chest				hil	mother's sister's son	mēshampō (jā)	hā	māshū	māshampōch
stomach	gēda	qār	qē	wēr	son	(jā)	shyū	māshēdhī	māshēdhī
thigh			mandal		mother's sister's daughter	mesēmbrē (ishpā)	shyū	māshēdhī	māshēdhī
105 leg	xpa	jēng	jūn	pī	son	pō	pōghē	pōch	pōch
foot	wīna	kūr	kū	kūr	daughter	bīrē	serān	dhī	dhī
blood	saṣēi	raṣ	zhal	rāl	son	jēol	hāgh	jūlīch	jūlīch
man	xāze	mīsh	māsh	māsh	brother's son	jādhān	serān	jūdhī	zhādhī
woman	hālāk	is	chī	ghāl	brother's daughter	xuārēi	xuārēi	xuārēi	xuārēi
110 boy	jūnā	pā	pā	mānā	sister's son	xuārēi	xuārēi	serān	serān
girl	bukēi	bīre	serān	māl	sister's daughter	xuārēi	xuārēi	serān	serān
old woman	spingīn	genēr	duāk	buṣī	son's son	nūvēr	nūvēr	pūch	pūch
old man		pānīrdhēr	dhāk	bānā	son's daughter	nūvēr	nūvēr	pūch	pūch
father's father	pardū		Dubeti	Patan					
115 mother's father	mām	dāl	ghāmān	ghāmān					
father's mother	dāt	dāt	dāt	ghayā					
mother's mother	mēm	dāt	dāt	ghayā					
father	bāb	bāpā	māhlo (bāh)	abāh					

Classificatory extensions: to grandparents' siblings; father's brother to father's paternal cousins etc.; paternal cousin to paternal second cousin; brother's son to paternal cousin's son etc.; grandchild to brother's and sister's grandchild.

(M); even if the term used by Barth's informants was simply *Kohistan*,¹ a name which has the disadvantage of often being used so as to include also Torwali and Baskarik (Gawri).

Barth's investigations on the spot, as far as they go, confirm the account of the distribution of M. dialects given in the LSL. Barth's investigation is simply a dialect of M., and also his Gowro is very closely related to this language. The information available to us does not enable us to characterize the various dialects of M.—Cliffis, however, appears to have retained fuller forms in *azā* we, *lān* you (Gowro *azā*, *lānā*), but M. *zā* *ā* (See dialect *zān* we).

Barth writes *zh*, *sh* for the retroflex spirants and aspirates, *zh*, *sh*, *ch* for the corresponding palatals. He does not always mark aspiration, and, not pretending to be a trained phonetician, he sometimes confuses dental and retroflex *t*, *d*. But in most cases it is possible to interpret his transcriptions in the light of other sources.

The Norwegian symbols *ä*, *æ* denote open *o*, *e*, and *ä*, etc., nasalized vowels. A rising-falling tone is marked thus: *ā*, etc. I, too, noted a relevant distinction of tone in Baskarik,² but the short time at my disposal prevented me from making more than a few, stray observations. It must be admitted that there is no great correlation between Barth's notations of tone and mine, a fact which may be due either to a real difference between Gāwri of Swat Kohistan and Baskarik of Dir, or to the asperception of one or both of the two observers. Corresponding to Barth's rise-fall tone I have rising tone in *gōm* wheat; *gōr* horse; *gāk* waist; falling tone in *zā* language, and *zānā* you + *zānā* closure in *zā* *zā* *zā*; then, *zānā* maternal uncle. Corresponding to Barth's unmarked tone I have rising tone in *dhā* day; *dhā* bride; *dhā* leopard; falling in *dhā* two; *gō* bull, and falling + glottis closure in *dhā* heard; *dhā* heel. In a number of cases I have not noted the tone.

¹ Cf. also LSL, VIII, 11, p. 522. It is called *Malayā* by those who speak it, but generally known elsewhere by the indefinite name of "Kohistan".
² Notes on Baskarik, M., XVIII, p. 210 sq.

I have added some remarks on the vocabularies,¹ and I have tried, as far as possible, to reconstruct and to analyse grammatically the specimens of texts. But our knowledge of Gāwri-Baskarik and Torwali, and to mention *Maizā*, is very fragmentary, and many details must remain unexplained. For all three languages the material supplied by Barth either gives welcome corroboration of previous information, or adds new, interesting pieces to the intricate mosaic of the Dardic linguistic atlas.

G. M.

	Pashio (Swat valley)	Gāwri	Torwali	Induri
wheat ✓	<i>yanam</i>	<i>gān</i>	<i>ganā</i>	<i>gān</i>
barley ✓	<i>worhushē</i>	<i>yāw</i>	<i>yāw</i>	<i>yāw</i>
rice ✓	<i>wijē</i>	<i>lālūn</i>	<i>lānd</i>	<i>lālūn</i>
rice (in field)	<i>shāle</i>	<i>lālūn</i>	<i>lānd</i>	<i>shāw</i>
maize ✓	<i>joār</i>	<i>joār</i>	<i>joa</i>	<i>maki</i>
bread ✓	<i>dhālei</i>	<i>gēl</i>	<i>gēl</i>	<i>gēl</i>
buffalo cow ✓	<i>metā</i>	<i>metā</i>	<i>metā</i>	<i>mētā</i>
buffalo ox	<i>sandā</i>	<i>sān</i>	<i>sān</i>	<i>sandā</i>
cow	<i>ywā</i>	<i>gaw</i>	<i>gā</i>	<i>gā</i>
ox	<i>ywāga</i>	<i>gā</i>	<i>gā</i>	<i>gā</i>
call	<i>szai</i>	<i>basār</i>	<i>higz</i>	<i>shākur</i>
milk	<i>poi</i>	<i>chār</i>	<i>chē</i>	<i>poi</i>
horse (male)	<i>ās</i>	<i>gēr</i>	<i>ghā</i>	<i>ghā</i>
horse (female)	<i>aspa</i>	<i>gār</i>	<i>ghē</i>	<i>ghāt</i>
donkey	<i>azār</i>	<i>ghāda</i>	<i>ghāda</i>	<i>azār</i>
goat	<i>bizā</i>	<i>chēl</i>	<i>chēl</i>	<i>tsāl</i>
sheep	<i>ghāda</i>	<i>ir (sār)</i>	<i>e (o)</i>	<i>l</i>
dog (male)	<i>spē</i>	<i>kūwāthār</i>	<i>kūchūn</i>	<i>kūshār</i>
dog (female)	<i>spī</i>	<i>kūwāthār</i>	<i>kūchūn</i>	<i>kūshār</i>
cat	<i>pishow</i>	<i>pishār</i>	<i>pish</i>	<i>pishū</i>

¹ A few *Maizā* forms have been taken from my own notes.
² Gāwri is Barth's form. The LSL has *Gāwri*.

	Tachio (Swat valley)	Gawel	Torwall	Dubert
tiger	zawrat	bār	ming	qāro
monkey	shānā	mākīr	shānā	?
bird	mārya	qāya	pēshin	qā
cock	ching/bāng	kukur	bāng	bāngī
beetle	chryu	kikīr	lyy	kobū
parrot	tālī	shō	shō	lōjā
egg	ayāi	ā	ān (jāng)	āpn
fish	māhī	māshū	māsh	tsūmba
snake	mār	nāng	jūn	sān
mosquito	māshe	pī	pī	māsh
fly	māchān	pū	meshī	māchī
bee	wūyge	chāzh	pūndsh	qīsh
bedbug	mangwān	?	māwan	shāgai
tree	wana	jam	lām	gā
wood	largī	shāla	shāla	shatā
leaf	panre	pal	pūsh	pānā
root	wē	gen	gā	ney
pine-tree	naxer	lā	lā	bīh
house	kōr	shūt	shūr	bhā
village	kāllī	lām	gām	kār
city/land	xūr/watōn	gānlām	gangām	gā
family/people	nasib		malān	šābar
guestroom	bātak	hujrā	betak	?
room	kāmra	kālugēi	betak	bētak
45 courtyard	yōli	maḥā	yōlile	hachera
fire	wōr	āngar	angā	āgar
bed	kof	?	shēl	?
pillor	stan	jun	jun	lou
earth	zāka	dārin	dārin	šālī
sky	asmān	asmān	asmān	asmān
cloud	waryōz	āyhejād	āghā	āgha
rain	barān	ayhā	āghā	āghā
wind	siḥī	bāhā	bvzlei	ush
snow	wāwra	hīm	hīm	hīq

	Tachio (Swat valley)	Gawel	Torwall	Dubert
water	obā	u	ū	u
spring	chūmī	us	āsh	āsh
stream	xwōf	kāuf	kār	kār
river	sūnd	nōn	nōd (nyet)	sfn
bridge	pul	sū	se	sī
road/path	lār	pony	pōn	pōn
pass	kandōw	kāwepit	turkūn	kandōw
mountain	yōr	kāp	kān	kān
rock/cliff	kāmer	chāp	bāl	kōr
rock/pebble	gāta	bātor	būwōl	bhāt
valley	dāre	dasān	dār	dāre
plain	mīdra	dāg	dāg	mēdā
night	shpu	rāl	zhāl	rāl
day	wōr	dās	dhi	dīs
morning	shār	ārāl	zhāl	warāl
noon	yāmc	sīrshet	budashkāl	arāl
early afternoon	maspaxīn	pīsh	pēshī	pēshī
late afternoon	māzīgār	qīgīr	dīgā	dīgār
evening	māxām	nūnashām	nyūshām	nōwshā
Friday	jūmā	jūmātos	shugār	?
Saturday	jūne-dā-xōr	jūne-ī-shōn	kāngā	(informants confused)
shirt/tunic	chōz	pōz	pōn	pūnī
pants	purtūg	shēwāl	shēwāl	shēwāl
cap	lopēt	fēn	xōl	kāt
blanket (worn over shoulders)	sharēi	fā	pāmīl sālēr	zhādā
rifle	lopak	tābak	rapāl	rapāl
head	sar	tās	sha	shish
hair	wēvā	bāl	bāl	bāl
ear	yūng	kān	kān	kānā
eye	elēge	ech	apshī	āchī
nose	pōn	shūndē	natkēl-(nāt)-natēr	
mouth	aulo	āi	ē	āi

109. With D. cf. *M. gharl*, etc.
 110. 111. With D. cf. *Glowro molol*, fem. *molol*; See *naji* girl.
 112. G. *geur* unrecorded.
 112. 113. With T. cf. Bidulph *dag f. derg* (**āg*?) m.
 114. With G. cf. *Bashk. (Morg.) dād* — P. D. contain *ghan bāg* cf. *Pashai, kuf-gim-bab-g*; Shumashli *gubā*.
 115. With G. cf. *Phals jōno*.
 116. *Bashk. (Morg.) dād*; *Shina koh dāt*; With P. cf. 121 *lū* and *Pashai, darto-fer gāq-aga*.
 118. 121. With D. cf. *M. mālā*, Chil. *mālāji*.
 122. *Bashk. (Morg.) mōl* (with glottal stop unperceived as *r*?).
 123. P. *f* for *s*?
 125. With D., P. cf. *M. bhē*, Chil. *bhā*.
 136. D., P. < **āl* < *bhrāt-putra* (with -*t* > *r*?).
 137. T. *serān*, lit. "girl". But Bidulph. still *beyā* < *bhrāt-dhātā*(?).
 138. 139. D. P. have retained the old name for sister in these compounds.
 140. 141. G. has *Pashio* words. But *Bashk. (Morg.)* still *pōl* (and *dār* daughter's daughter). — D. P. < *putra/l*.
 142. With P. cf. *Shin. pul. sēr*, etc.
 143. P. **igā* < *isprā*, cf. *Khow. ispres'i*, *Bashk. ēis*, etc.
 145. With P. cf. *Shina koh. sarfū*, etc.
 146. T. *jāmāzh*, but *Morg. jāmā*.
 147. P. **lukul-ga*. T. *lor-gē* = **lud-gūt* little mother.
 149. With G. cf. *Phal. brhājū*, etc.
 151. I see you (*Pashio za la uñman*).
Gawri: gē lei pāishen = *Bashk. *gāt thai pāsem* (aorist).
Tuwali: nū la mere jur = **nū lū mere dū* (**ūdā*?) I (agent) thee now saw, with *jur* possibly rendering a dialect pronunciation of *dū*(*h*).
Duberi: me chādē sē. Māyā mū l, ag. mē. With chād, cf. *Ser. Māyā chād* to find. Pres. in -*al*, *Māyā -ānl -sē*, *se* is unknown. No object "there" is expressed.

¹ *Ohl. Bidulph psh.*

152. You see me (*Pashio le ma uñi*).
Gawri: la pā mei pesh. — Cf. LSI *pā* also. *Pesh* possibly imper. 2 sg. Cf. Bidulph *ker dū*, from *kar*.
Tuwali: me la mere jūr. Through some mistake the same form is given as in 151, only with variant obj. form *ma*.
Duberi: mē le pāshas se. — It is not possible to analyse this sentence in detail.
 153. I saw him (*Pashio mā dē o-lido*).
Gawri: mē gsh lich. — LSI *mōi ohl*; LSI *asī* "ille"; *Bashk. lich* saw.
Tuwali: ma much es dīre shu = **mā mū es dīd-āñ* I had seen him before.
Duberi: me dē pāshas se. — Cf. 152!
 154. You saw me (*Pashio lā za o-liden*).
Gawri: meḡ leg lich. But *Bashkarik mēi thāi lich* I saw thee. — You saw me (thou sawest me) ought probably to be **thāi mōi lich*. Cf. Bidulph *al māi renāgh* he has struck me.
Tuwali: mā much la dīre shu. Correct translation: I had seen you before.
Duberi: mō lo. pāshas se.
 155. I went (*Pashio za lāren*).
Gawri: gē ghā = *Bashkarik gō ghā*.
Tuwali: a gal/la ke. — Possibly perfect **ghā-lhā* + ?
Duberi: mā bhūge. — *Māyā mū bhūgā*.
 156. I have gone (*Pashio za lāc gan*).
Gawri: gē bāchān. Present form. (cf. 157).
Tuwali: a gāsh. Probably plural perfect, *Grierson gāsh*.
Duberi: mā bēgāns. — Imperfect, cf. *Gowro* (Bidulph) *beḡons* I was going; *Māyā mū kufās* I was healing.
 157. I go (*Pashio za zan*).
Gawri: gē bāchān = *Bashk. gōi buvān*.
Tuwali: a le kōga bōgāz = **tē kēḡ bāzē-d* (= -*th(u)*) I am going from you (or: him?).
Duberi: mā bhya. — Cf. *Māyā ūgā* he came, but *Gowro bhūgā* I went.

- 5) *Pilpate*. — Probably from Pshl. *pa-pa* 'stealthily'. There is nothing in the text corresponding to "to town".
- 6) *Hechen*. — Either for present in *-ā*, or for aorist in *-am*, Biddulph *-ā*. — Cf. also 10), 12)
- 7) *Soghan*. — Unknown word.
- 8) *Paške*. — Cf. 4).
- 9) *yir*. — Uncertain meaning.
- 10) Cf. 6).
- 11) *Hi-da*. — Cf. Bashkarik *ihhi* 'rose'.
- 12) Cf. 6).
- 13) Cf. L.Sl. *-ra*, Biddulph *-rah* etc.
- 14) Cf. 4).
- 15) *-ta* lo, possibly from Pshl.
- 16) Cf. 2).

TARWALI¹

- a) *Bahrein* *siḡām e dhāke* *sid* *uec* 1) *ehē*
- b) *Bahrein-si* *gām ē dhār-kē* *nad* *ue(?) ēh*
- c) B-of village this side-of river flowing(?) is
- d) On one side of B. flows a river.

uec dhāke kūr 3) *uec ehē*. *Mā du nerāze nīe*.
ue dhār-kē khār ue ēh. *Mā du neḡā-si* 1) *mīe*
 that side-of stream flowing(?) is. Those two rivers-of in-middle
 on the other side a stream. A village is between these.

Bāsār to sandūgeric. *Tahsil ē ghām ke ze*
bāsār thā sandūgeric 1). *Tahsil ē gām ke*
 a-bazar is trading-of-for. The-tahsil this village-from
 There is a bazar in it. Tahsil is outside this village.

bhār to Skūl hum, tahsil set. *Cher porān ghām lo*.
bhār thā " " " " *Chār* 3) *purān gām thū*.

¹ a) Barth's text; b) tentative normalisation; c) literal translation; d) Barth's translation.

outside is, (and) a school also the-tahsil-with. Very ancient village is.

There is also a school by the tahsil. It is an old village.

Mesia bāde cher zunnā ueh. *from the yerak mhet* 6) *ke*
Mē-si ābādī ēr zunnā hō-ue. *Yām-si yerak m(h)et-le*
 This-of cultivation much time become-has. Village-of jirga
 there-at

It has been built long ago. The village council used

jāma hādu.

Jama hō-du.

meeting become-has.

to meet here.

1) *Dār*. — Cf. e. g. Nep. *dhār* edge, side, cliff; Kshn. *dār* edge.

2) *Wae*. — Either a participial form of a verb meaning "to flow, to stream", or an adverb meaning "down, below", cf. Stein *wa, wā* down.

3) *Kār*. — Cf. Bashkarik (Biddulph) *kād* valley; Maivā *khār* flood. V. Nep. s. v. *khārī*.

4) *Nerāze*, **nerāsī*, for **nerāsī*.

5) *Chār*. — Stein cit. L.Sl. *chār* *mun* long time.

6) *Mhet*. — Cf. Biddh. *met* here; L.Sl. *mhet-mū* from here; Grierson § 141 *mhet* from here.

See (E. Kohistani Dialect).

a) *Mamū pōch-hei* 1) *ahī tās perjo dewādas* 2).

c) (My) maternal-uncle's son's daughter, her fairies took.

d) My mānū's son and daughter were taken by fairies.

a) *Perjo lūn ar hāre-lus*. *Tulas* 3) *so molī rāyās* 4).

c) Fairies own city-to had-taken (-them). There that girl wept.

d) Fairies had taken them to their own city. She (the daughter) wept there.

- a) *Peryo ghāhāra* 5) *se shēnaā* 6) *chī : Ma/ra* 7) *ah-rē*
 c) (of-fairies the-senior she(?) said that : The-girl take,
 d) The-senior of the fairies said : Take (this girl,

- a) *tāā bā kals phat karī. Zān (ā= bā kals chālil* 9)
 c) (her)own house-near left make(-her) We (our-)own house-
 near found
 d) and leave her near her house. We found her near our house.

- a) *kē. Jē topās kīr-ke, sen malī shenā che:*

- c) having(?). We question made-having, that girl-to said that

- d) We asked her,

- a) *peryo jīnas ghēll wa* 9) *Ke sē shemā che:*

- c) "Fairies-of nature how is?" ? She said that:

- d) what is the shape of the fairies? She told us :

- a) *peryo āchit serī les* 10).

- c) Fairies-of eyes slit-are.

- d) Like us, only their eyes are vertical slits.

- 1) Prob. **pōrē* gen., "son's", not "son and".

- 2) "Passive" construction, but with the object *les* in the oblique.

- With *deuālas* cf. *hārelas* and **iseriles*. — *Ma/yā*, LSL.
 pluperfect *kut-ēl-ās* had beaten.

- 3) *Talas* there, or then.

- 4) *Rāyās* (= **rāy*). — Cf. *Duberi* perfect *bēgāy* 'I have gone'.

- 5) *ghāhāra* senior. — Comparative suffix *-ra*, cf. e.g. *Khovar*
iotho-ro elder.

- 6) *Shēnaā* said. — Unknown form.

- 7) *Ma/ra* girl. — *Duberi* *mēl*.

- 8) *Chālil* found. — Preterite in *-il* from a root **čāl*, *čāl* (<
 **prā* 1-2).

- 9) *ghēll* that, for **gēl* *tma*, cf. *Ma/yā* *gē* how?

- 10) For *āchī* *iseriles*.

SOME REMARKS ON THE PROBLEM OF THE ORIGINAL INDO-EUROPEAN HABITAT

BY

ALF SOMMERFELT

As is well known the problem of the original Indo-European habitat cannot be elucidated by considerations of a linguistic nature only. It must be seen also in the light of the results of prehistoric research, prehistory taken in a wide sense. It is, for example, very dangerous to argue from the present extension of plants and trees as pollen research has shown that the area covered by a tree or a plant today has shifted in the course of time. Notwithstanding this fact the present extension of the beech tree is constantly recurring to as an argument in favour of the localization of the original Indo-European home.¹ I think that the result of recent prehistoric research, if it cannot be used to locate the original habitat in a definite region, can render very improbable the hypothesis of certain regions as the original homeland, or at least as the area where the Indo-European tribes lived before the beginning of the more important emigrations.

Recent prehistoric research by western and Scandinavian scholars who have not let themselves be influenced by the "Nordic myth" is, I think, of decisive importance to the problem. Of all nationalisms that of the special prehistoric brand is the most

¹ The existence of *Kurd buz 'elm'* is dubious and that word is better left out of the argument. In Denmark the beech occurs sporadically in the last period of the neolithic and during the bronze age, and becomes frequent only with the beginning of the iron age; cf. J. Brandstedt, *Danmarks Oldtid* I, p. 319. The problem of the beech is not solved by its existence in Central Europe in the third millennium B. C. as Wissmann seems to think (*Der Name der Ache... Beside-1932*). We must know its history also in eastern Europe and western Asia.